The Christian Century

PUBLISHED WEEKLY

Why Are Indians Poor?

By Harold E. Fey

The 'Real Presence' in South India

An Editorial

Unofficial Report

By Paul Hessert

World Council to Discuss Unity

News Report from U.S. Conference

MAY 18, 1955

In This Issue

HAROLD E. FEY

executive editor of The Christian Century, continues in this issue the series of articles on the present condition of American Indian tribes which he has written following a first-hand study in many reservations. Previous articles in this series have been: "Indian Winter" (March 2), "The Indian and the Law" (March 9), "Our Neighbor the Indian" (March 23), "Our National Indian Policy" (March 30). Much interest has been stirred up by these articles, both in Washington and in the areas where leading tribes are located. It is expected that, when the series is completed, it will be reprinted in booklet form. Meanwhile, extra copies of the issues containing separate articles are available for the use of study groups or for mailing to members of Congress and administrators of Indian affairs in the department of the interior.

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is on the faculty of Adrian College, a Methodist institution at Adrian, Mich. He studied at Garrett Biblical Institute and at Edinburgh, Scotland, receiving his Ph.D. from the university there. He has served as minister of churches in Gary, South Bend and Francesville, Ind.

JEAN WALZ

is the wife of the pastor of the Presbyterian Church in Crown Point, Ind., the Rev. Humphrey Walz.

Coming

There will be international interest in an article soon to appear by Emil Brunner, in which the famous Swiss theologian sums up his impressions of Christianity in Japan after serving on the faculty of the Japan International Christian University.

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Coming Events

May 18-21. Southern Baptist Convention, Miami.
May 18-24. American Baptist Convention, Atlantic City.
May 19. Agricultural Missions, Inc., 25th Annual Meeting, New York city.
May 19-21. American Unitarian Association Annual Meeting, Boston.
May 20-23. Consultation on Education within the Armed Forces, Ecumenical Institute, Bossey, Switzerland.
May 21-June 11. Conference on Religious Education, Djakarta, Indonesia.
May 22. Lutheran World Action Sunday.
May 22. Czech-Moravian Brethren Church Centennial of Czech Protestant Preaching in Texas, Fayetteville, Tex.
May 24-26. Garrett Biblical Institute Speaker of the Quarter Series, Evanston, Ill.; Robert J. McCracken, speaker.
May 27-30. World Council of Churches Department on the Cooperation of Men and Women in Church and Society Consultation on the Training of Women for Professional Work, Ecumenical Institute, Bossey, Switzerland.
May 27-31. Whitsun Conference (British Council of Churches), Derbyshire, England.
May 29. Pentecost.
May 29-June 3. Church Conference of Social Work (National Council of Churches Department of Social Welfare), San Francisco.
May 29-June 5. Congregational Christian-Northern California-Western Nevada Council of Churches Communications Workshop, San Francisco.
May 30. Memorial Day.
May 31-June 6. W.C.C. Division of Interchurch Aid and Service to Refugees Annual Consultation, Les Rasses, Switzerland.
June 1-7. Reformed Church in America General Synod, Buck Hill Falls, Pa.
June 1-15. Ecumenical Institute Course for Missionaries on Furlough, Bossey, Switzerland.
June 2-6. Presbyterian, U.S., General Assembly, Richmond, Va.
June 2-8. Southern Baptist Convention Young Woman's Auxiliary Camp, Glorieta, N. M.
June 6-8. Lutheran Deaconess Conference of America Biennial Meeting, Axtell, Neb.
June 6-10. American Lutheran Church Northwestern District 26th Anniversary Convention, Pacific Lutheran College, Parkland, Ore.
June 7-13. United Presbyterian General Assembly, Monmouth, Ill.
June 7-19. Free Methodist Church National Conference, Winona Lake, Ind.
June 8-9. N.C.C. General Board Meeting, New York city.
June 8-12. Lutheran Free Church 59th Annual Conference, Minneapolis.
June 9-15. Southern Baptist Church Music Conference, Glorieta, N. M.
June 11-15. Christian Educational Television Consultation (N.C.C. Division of Christian Education), Green Lake, Wis.
June 12. Children's Day.
June 12-17. Southwest Conference on the Christian World Mission, Mount Sequoyah, Fayetteville, Ark.
June 13-19. Augustana Lutheran Church 96th Annual Synod, St. Paul, Minn.
June 13-Aug. 13. Summer Workshop in Intergroup Education (in cooperation with National Conference of Christians and Jews), Lewis and Clark College, Portland, Ore.
June 15-17. American Theological Library Association Annual Meeting, Union Theological Seminary, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, MAY 18, 1955 NUMBER 20

EDITORIAL

ON THE DAY the Atomic Energy Commission finally managed to set off its climactic blast at Yucca Flats, the German Federal Republic took its place among the sovereign nations. There may not have seemed to be much connection between the two events, but their juxtaposition in time gave rise to reflection. The formalities at Bonn by which West Germany was transformed from an occupied to a sovereign state were carried through without celebration. Partly, this was because the United States, for reasons still undisclosed, stole a march on its British and French allies and ended its share in the occupation several days before. Even more, it was because the Adenauer government knew that few West Germans felt like celebrating a "sovereignty" which emphasized the formidable task of reuniting their country. Only ten years have passed since, on V-E Day, the nations which rallied to bring down Hitler were swept into transports of joy at the promise that the menace of German armament had been ended forever. Now the decade closes with an independent West German government created in order that it may raise a new army to be armed with the terrifying nuclear weapons demonstrated in this year's series of tests in Nevada. ("Baby atomic bombs," *Time* calls them, "as revolutionary as the introduction of gunpowder.") Who wants to celebrate an event which suggests that these are lunatic times when we live in a madhouse world? For most Germans, the grant of sovereignty to the Bonn government brings more misgivings than satisfactions. If this means that reunification is indefinitely blocked, is sovereignty worth that price? After all, East Germany has been "sovereign" for months. And for the French, it brings back the old fears, so long a source of Europe's insecurity, which no NATO treaties can still.

West Germany Gains Its Sovereignty

Who's Fighting Whom In Saigon?

NO WEEKLY journal can hope to keep up with as rapidly changing a situation as has developed in South Vietnam. As this is written, Premier Ngo Dinh Diem seems to have pretty well disposed of both Bao Dai, the playboy "chief of state" who has been a fixture in the sporting set on the French Riviera, and the Binh Xuyen sect of degenerate Buddhist gangsters who staged a revolt in Saigon. By the time this reaches our readers, however, the premier may be out and the gangsters back in. All that is certain is that the people of Saigon will have been forced to "eat more bitterness" and the native sections of the South Vietnam capital pretty thoroughly wrecked. As the struggle goes on, however, the question grows whether this is in reality a fight between Ngo Dinh Diem and the gangsters or between the United States and France. Of course, both France and the U.S.A. declare that they are neutral in this internal battle. In actuality, it has been American backing which has kept the premier fighting, while Bao Dai's unsavory supporters have been armed by the French (in some cases with American weapons supplied by MSA funds) and cheered on by the French in their attempted revolt. Secretary of State Dulles while in Paris will undoubtedly force a reluctant agreement from Premier Faure to support Ngo Dinh Diem as long as he holds the upper hand. But the French who remain in Saigon are likely to do everything in their power to sabotage any such agreement. Consequently, the prospect in South Vietnam is for everybody to go on fighting everybody else, openly or under cover, until to the exhausted and desperate Vietnamese people the communists who now hold the north in so tight a grip will come to seem their only hope of order and an appearance of peace.

British Catholics to Support South African Schools

WHEN THE BANTU Education act was passed in the Union of South Africa the Christian missions and churches which have been conducting schools for Negro children faced a terrible decision. They could either agree to turn their schools over on lease to the government, which would conduct them on the basis of an inherent, everlasting inferiority of blacks to whites, or they could continue them knowing that government subsidies would rapidly be cut down to zero. At that time the *British Weekly* tried to induce the British Council of Churches to collect a fund to be used to keep the Anglican and Protestant schools going as independent institutions able to control their own teaching. This paper also tried to interest the World Council of Churches in collecting an international Christian fund for the same purpose. Both efforts flopped. Nobody showed any interest. We have on the editorial desk a letter from a progressively minded missionary leader in England, a man whose opinions we seek and respect, arguing that a fund sent to South Africa from outside to keep the mission schools Christian would make more trouble for the blacks than it would help their situation, and that if, say, a million dollars were to be raised and sent to the South African

churches now for this purpose it would involve them all in passionate bickering which would only still further confuse the Christian witness. That may be true; our friendly correspondent is very well informed. But we notice that the Roman Catholics have kept their 5,000 schools going independently, though their subsidies were cut 25 per cent on April 1 when the new law went into effect and will progressively be taken away altogether. And the Roman Catholic hierarchy of England and Wales now announces that it has established a South African Catholic Schools Fund which is to be used to support the Catholic schools that do not comply with the Bantu Education act. We are glad that there will be *some* Christian schools in South Africa continuing to teach young Africans that the Christian God is no respecter of persons. But we believe that the British and World Councils of Churches have missed an opportunity for Christian witness.

Now We Know What Started World War I

FORTY-ONE YEARS AGO Europe blundered into starting the "era of world wars." Who or what was responsible? British and German historians, in a joint conference at Goslar in West Germany, have agreed. A long statement adopted there tells writers of textbooks for both countries where they should hereafter place the blame. Summed up, these historians drawn from both sides now declare that economic rivalry had little to do with starting World War I. Neither, they conclude, did political ambition have much to do with it. But the war was precipitated by the mutual fears of all the European peoples who were caught in the armament race which preceded 1914. Neither side wanted war, but when the mobilizations of that fateful summer began, mutual fear wrested control of events out of the hands of civilian cabinets, and tragedy followed. Boys and girls in Britain and Germany will now be taught that it was fear of competing military establishments which touched off World War I. Isn't it marvelous that, having fought two world wars to end the threat of armed tyranny, we are now free from all such fears!

Segregation and the Methodists

THE METHODIST CHURCH is in serious trouble over segregation. Denominational leaders may try to close their eyes to the struggle that is taking shape. They may even deny its actuality. But if they manage to detour around the issue at next year's General Conference, it will still be there. Ultimately, they cannot avoid it. Segregation was written into the very structure of the Methodist Church at the reunion in 1939, when a separate jurisdiction was set up for Negro conferences. Many in the south claim that only a "gentleman's agreement" to maintain this separate jurisdiction induced the Southern Methodists to ratify the union. But the national climate has changed radically in the last 16 years, especially since the Supreme Court unanimously held segregated public schools unconstitutional and a denial of human rights. Jibes at the churches as the last stronghold of racial segregation have got under the skin of great numbers of white churchmen, south as well as north. A good many Methodist clergymen in the south—especially among the younger men—have begun pressing for abandonment of the segregated organization. They have found support in the integration of Episcopal dioceses and Southern Presbyterian presbyteries. A reaction, however, has set in. It started when the white bishops of the southeastern jurisdiction dissociated themselves from the opposition to segregation voiced by their colleagues in the Council of Bishops. It has now spread to a number of groups organized to see that the segregated jurisdiction for Negro conferences is continued. These threaten, by implication if not openly, to break up the union if integration is voted. But the development which presages a bitter fight comes from Mississippi, where Religious News Service reports that women from a number of churches are seceding from the denomination's Woman's Society of Christian Service because of its support of integration. The W.S.C.S. will certainly not abandon its position; it has been one of the south's most liberalizing elements for years. But the Mississippi rebels are not likely to be silenced, either. Because women are so much more logical than men, and so few of them have ecclesiastical careers and livelihoods at stake, both sides can be counted on to press this fight to a showdown. The church as a whole better get ready to stand up and face the music.

Will the Refugee Act Promises Be Kept?

SOME HOPES have been aroused that a considerable portion of the aims of the Refugee Relief act of 1953 can still be gained. The administration has certainly been jolted into appreciation that the uproar over the firing of Edward J. Corsi from his post as the state department's expediter of the act has left it in an exposed position for the 1956 election. Representatives of the voluntary agencies (including Church World Service, the National Lutheran Council and the National Catholic Welfare Conference) who met with Secretary Dulles on April 15 think they have assurance that remedial action is coming up fast. Over in Geneva on May 3, Scott McLeod made a speech to the Intergovernmental Committee for European Migration which promised 170,000 visas for refugees in the next 18 months. Mr. McLeod administers the refugee program for the state department. It was he who tangled with Mr. Corsi, and it is he who has been regarded by most church agencies as responsible for the molasses-in-January operation of the law. These are hopeful signs, but skepticism will persist until some actual performance is recorded. On the day the representatives of the voluntary agencies visited Mr. Dulles, the somber fact was that, though they had provided approximately 22,000 of the assurances of jobs required before refugees can be admitted, only 2,273 refugees, escapees or expellees had actually found refuge in this country. If the balance of the 187,727 in those categories provided for in the law are to gain entrance before it expires next year, the wheels must begin to turn very fast very soon. Church bodies are renewing their appeals to their constituencies to provide more assurances. That they should, for without such assurances the refugee act cannot operate. But the next three months will be long enough to tell whether, regard-

less of what the church agencies are able to do in securing assurances, the administration and its state department are in earnest about making the law a success. All the exhortations Church World Service can make for greater compassion will be unavailing if government paralysis continues.

One More Argument for Subscription TV

AMONG THE MINOR current distractions of American life, the debate now raging over pay-as-you-go television is beginning to move forward in the picture. Two systems have applied to the Federal Communications Commission for permission to operate. They propose to provide television to subscribers, whose payments by the month or by the program would do away with the need for commercial sponsors. In hearings before the FCC the present stations and chains put up strong opposition, but polls taken by newspapers are reported running heavily in favor of subscription TV. The FCC ruling is expected next month. Whatever it proves to be, we expect that eventually something of this nature will come as an alternative to the commercialized system. We expect this because we do not believe that the entire American public will put up indefinitely with the stultification of artistic effectiveness which seems inseparable from what we have now. The other evening, for example, we tuned in for an hour and a half on a performance of *Darkness at Noon,* Arthur Koestler's soul-searching novel transformed into a TV drama. The production was superb. The actors, the settings, the direction—everything about it contributed to a totality which should have sent the TV audience away stirred to the depths. However, at the climactic points when the acts changed, sponsors' commercials were injected which completely ignored and all but destroyed the serious mood of the play. They were high-class sponsors, too—no hair oil or under-arm deodorants, but the Radio Corporation of America and the Ford Motor Company. And at the end there was spliced on an irrelevant trailer showing Vice-President Nixon in his familiar pitch on the communist peril. It's to gain surcease from that sort of intellectual and esthetic butchery that many American families sooner or later will demand the right to pay for television programs with their artistic integrity intact.

F.B.I. Reports Crime Rate Increasing

FOR THE SEVENTH consecutive year the United States set a new record for major crimes in 1954. The FBI annual report, released by J. Edgar Hoover late last month, showed major crimes up by 5 per cent over 1953. While population has grown 7 per cent since 1950, Mr. Hoover pointed out, the crime rate has gone up 26.7 per cent. Murder and auto theft dropped by 4.3 and 4.7 per cent respectively last year. Juvenile crime continues to climb. Rural crime is increasing twice as fast as that in the cities. ¶The U.S. state department may have a ticklish protest to deliver when the Church of Jesus Christ of Latter-day Saints learns that the bishops of the Norwegian state church have ruled that Mormons are "non-Christians" who come under the section of Norway's dissenter law dealing with Jews, Muslims and others. ¶Bishop Hanns Lilje has been elected successor to retiring Bishop Meiser as chairman of the Evangelical Lutheran Church in Germany (the V.E.L.K.D.). ¶The Christian Century congratulates its Minneapolis staff correspondent, Willmar L. Thorkelson, for receiving the James O. Supple Memorial award for excellence in religious journalism. Mr. Thorkelson, an active layman of the Evangelical Lutheran Church, is religion editor of the *Minneapolis Star.* The award is bestowed annually by the Religious Newswriters Association. ¶Another delegation from the Evangelical Church in Germany (E.K.D.) will visit Moscow this summer. They return the visit made by Russian Orthodox churchmen to West Germany last month. ¶The only elections in which Swiss women can vote are church elections in some cantons. Even in church affairs, by no means all Swiss women are enfranchised. The Protestant synod of St. Gall has just voted down a proposal to let women participate in church elections in that canton. ¶The Lutheran Publishing House, which is also the Muhlenberg Press, celebrates its 100th birthday with word that its business grossed $3,260,000 last year. Site for a new publishing plant, business offices and United Lutheran board offices has just been purchased west of Philadelphia's city limits. ¶Another Lutheran publishing house, the Augustana Book Concern at Rock Island, Illinois, is also 100 years old. Its sales last year were over $1,350,000 and it is about to build a quarter-million dollar annex.

Lutheran World Membership Nearing 70 Million

ACCORDING to the Lutheran World Federation, membership in the 120 churches and missions making up organized Lutheranism now totals 69,362,978. More than half these Lutherans (36,745,072) are in Germany; not quite 7 million in the U.S. and Canada. ¶Final returns on the proposed union of Presbyterian bodies show that the Presbyterian Church, U.S.—the southern denomination—split almost evenly. Forty-three presbyteries voted against, 42 for, and in one presbytery the vote was a tie. ¶Friends of the Japan International Christian University will be glad to hear that it wound up its fiscal year in the black, with a total contribution in this country of $601,321. This is a heartening indication that American mission boards, foundations, churches and church members are grasping the strategic importance of this great educational enterprise for the future of Christianity in Asia. ¶The "theological fellowship program" financed by the Rockefeller Brothers Fund (described by Robert Rankin in the April 27 Century) has selected 47 from 332 nominees for fellowships next year. There were five fellows in this year's pilot experiment. Walter D. Wagoner, who has been chaplain at Northwestern, is to succeed Mr. Rankin as executive of the program. ¶The moderator of the Greek Evangelical Church, George A. Hadjiantoniou, has resigned, charging excessive interference from the U.S. with the affairs of the church. ¶The United Nations' commission on human rights reports that of 5,982 complaints received in the last 12 months,

2,740 alleged infringements of religious liberty. The commission does not make public the exact nature of the complaints.

The 'Real Presence' in South India

THERE WERE THOSE in the beginning who thought of the World Council of Churches as the great engine which would push the whole church into union. Instead, the World Council has been what more realistic churchmen hoped it would be: the air-conditioning unit which has cleared and cooled the atmosphere in which local unions can be discussed and finally accomplished.

The Church of South India, of course, did not wait for this favorable atmosphere, but by uniting Anglicans, Presbyterians, Congregationalists and Methodists in its area, began the alteration of the Christian climate there. Since 1950, such is the local and international weather, the Federation of Evangelical Lutheran Churches in South India has been in constant discussion with the Church of South India about larger union. No issues have been ducked in the discussion—that alone is amazing enough. But the record becomes something like spectacular when it notes agreement between the parties on such sticklers as the nature of authority in the church, the doctrine of election, and the person and work of the Holy Spirit.

Now comes word that the central redoubt in all ecumenical skirmishes has been stormed (The Christian Century, May 4, page 539). The joint theological commission of the two churches has issued a statement on the Lord's Supper which evidently satisfies all the negotiators. No matter what happens to the statement when the denominations involved get hold of it, there is no minimizing the happy significance of a common mind on the communion. Church union usually blows up at the communion, especially where the traditionally more liturgical churches are involved. Yet here are Lutherans of every stripe, and erstwhile Anglicans, Presbyterians, Methodists and Congregationalists reconciled on the generally divisive sacrament of reconciliation!

I

Actually, the Lutherans' cooperation at this point is more genuinely Martin Lutheran than the sacramental stand-offishness which has characterized too much Lutheranism too long. There is a way of looking at Martin Luther's own statements on the sacrament as an early effort after a truly ecumenical symbol. Granted, this is not obvious. It is hard to see a mediating intention through the strife that was always wild around his sacramental views. But the very reason for the strife proves his mediating intent. He was dead set against the materialism of Roman Catholic transubstantiation, and he was just as dead set against the sentimentality he smelled in Zwingli's memorial supper.

With his incredible sensitivity, the blunt old Reformer knew that though the elements of the Supper somehow bore the holy, they were not to be identified with the holy. That way lay idolatry and the pagan objectivization which had corrupted Rome. At the same time, Luther knew that the elements were far more than casual signs to which we or tradition have to bring whatever meaning they will have. That way lay the dissolving subjectivism which would soon make cultish nonsense of the whole rite.

Against these extremes Luther tried for a view of the sacrament which would do justice by his conviction of the special participation of Jesus Christ in the elements—without risking identification of the elements and Christ—and would also do justice to the role of the partaker's faith in appropriation of the sacrament's benefits. Surely it was some such mediating view that consubstantiation was really reaching after. It is just possible that the elements "in, with and under" which Christ was, are not too far a cry from Paul Tillich's elements which "bear" the holy but do not become the holy. "In, with and under," though not used much any more as a formula (the South Indian statement uses only "under"), is not a bad expression for the closeness yet separateness which many Christians sense between the common elements and their uncommon God.

II

Martin Luther knew what he was after. It is not clear that he knew what he had. At any rate, some of the ecumenical virtue of his sacramental formula was lost as he elaborated its meaning under pressure of controversy. Fearful always of Zwingli's whole-hoggism, Luther worried about losing the precious element of Christ's personal participation in the sacrament if the communion were too simply a remembrance rite. So to make sure of Christ's presence, Luther's metaphysical elaborations attempted to pin Him down, even to the point of denying Him the seat at the right hand of God because that would keep Him too far from the local communion rail. The dispute about Christ's ubiquity cost Luther's views part of their ecumenicity (Calvin, who stayed with him this far, left at this point) in that they were increasingly weighted toward the physical presence of Christ in the elements. He who had sought a teaching on the sacrament which would emphasize the participation of Christ, without the incarceration of Christ, was finally betrayed into pinning Christ into the sacrament so hard and fast that materiality seemed not far away.

The reason why Martin Luther's promising communion ecumenicity did not come off, then, was the embattled Luther himself. A second reason is some of the Lutherans. Since the Reformation these great Christians have too often forgotten the conciliatory, mediating intent of the original Lutheran formulations, and have defended them syllable by syllable as hurdles everyone else has to clear. They have turned a potentially ecumenical symbol into a private password. The "different spirit" they are so aware of having sometimes persuades them that their views must be insisted on as diametric opposites to all others, rather than offered as the mediating alternative they could be. The originally reconciling attitude has hardened into one of the dogmatic extremes to be reconciled—if it can be.

Apparently the Lutherans in south India have remembered Martin Luther across all the generations of his ism.

The agreement they have beaten out with their Christian brothers may be closer to the Reformer's original intent than any of his own mature formulas were. If we may assume that the Church of South India has not yet homogenized the theologies of the Anglican, Reformed, Methodist and Congregational elements in it, then the sacramental predispositions of the conferees were as various as those Luther faced.

The Anglicans and Presbyterians probably had attitudes among them ranging from Rome to Zurich. The Presbyterians wouldn't admit this, of course; the Anglicans would brag about it. Among the others, Zwingli would be generously championed. In such a flux, Lutheran dogmatism could have been the fatal intransigence. But it was not. Instead, if we read right, all parties went at the problem as if it were their own and not their histories'. They thought in the light of their various traditions' intents, but yielded everywhere on the traditions' terms.

III

So they confess that they are stuttering about the inexpressible. The know-it-all nettle will not break the clasp of peace. "The manner of Christ's presence in the bread and wine of the sacrament is a mystery which our minds cannot comprehend, but which we joyfully confess and in which we glory." They agree that Christ *somehow* participates in the sacrament: "We believe that in the Lord's Supper Christ verily gives himself to his people . . . The Lord's Supper is essentially the mystery of the real personal presence of our Lord." Yet the elements somehow bear him without ever becoming him: "We . . . deny that in this sacrament we eat the material flesh of Jesus." So much for the objectivists.

On the other hand "we must deny that Christ's presence in the sacrament depends on our faith." So much for the subjectivists. Yet it is plain that the appropriation of the benefits of the sacrament is by faith: "Those who receive this gift in faith receive it unto salvation; those who receive without faith receive it unto judgment." That is not far from Calvin's point that we bear away from the communion table as much as we can carry in "the cup of our faith." For neither Calvin nor Luther nor these South Indians does the all-important faith *create* the presence it perceives or the benefits it receives—but for them all faith alone perceives and receives.

We hope we are fair to the South Indian intent at this point; it is not as explicitly spelled out as are the others. The statement concludes with paragraphs that will ring especially true to the Reformed churchmen who have been used to interpreting the sacrament primarily as a dramatic précis of the gospel in which we participate by partaking.

The logic of some of the jointing in this new statement may be strained. Traditionalists on both sides may be worried about the consent they gave in committee—and let it not be forgotten that the free-wheelers are as much traditionalists in all this as are those others in the Luther-Calvin line. There is even the possibility that the whole document is a kind of ecumenical trick, guaranteed to make everybody happy—or a synthetic product like the new one-size nylon socks, guaranteed to fit every foot.

But it is hard to think so. The document is too sensitive to what most Protestants have feared for and hoped for from the sacrament. Without the hocus-pocus of material change, the personal presence of Christ is affirmed. And without putting God at our mercy, the receptive function of faith is confirmed. Here is a statement that does justice by the common Christian experience of a sacrament that takes us down deep into reality and cuts truth and meaning deep into us, yet avoids the corrupting extravagances that bracket interpretation. The Lutheran negotiators are especially to be honored because they could have queered the whole thing on solid traditional grounds, but instead they cut around behind the traditions to accomplish what Luther and Calvin (and Zwingli, after all?) really wanted for us all.

Ultimatum to the Moon

EDITOR THE CHRISTIAN CENTURY:

SIR: I am shocked to find that so few people have been aroused by an assault on the security of this country that should stir the soul and shoot up the blood pressure of every loyal, patriotic American.

To come to the point at once (a procedure I am usually opposed to): this is nothing less than an attack on the world by the moon. It was discovered by a keen-eyed cosmic sleuth, Professor Gerard P. Kuiper of the University of Chicago. He must be an operative of the Interplanetary FBI. What he saw during a twelve-hour observation through the 82-inch telescope at Fort Davis, Texas, is reported in an Associated Press dispatch to which some papers gave the headline, "Moon Throws Rocks at Us, Says Scientist." The learned professor has not only discovered this attack; he has also furnished the name of these rocky lunar emanations, to wit, "tektites." But an unprovoked attack by any other name would be as dastardly. With the moon throwing rocks and the earth having the United States turned to the moon half the time (as every child knows), that makes it an attack on the security of our country. It raises the major question, Are we mice or are we men?

Are we going to deal with this threat by a policy of appeasement, even showing our cravenness by singing in a barbershop tenor, "By the light of the silvery moon"? Where is Superman? Where is Buck Rogers? Where is Senator Knowland of California? Where is Senator Bricker? *He* could find in a few minutes, and point out eloquently, a nefarious tie-in with the United Nations as part of this plot to reduce the earth to a rockpile.

We are facing a crisis, and if our government does not turn loose a flock of guided missiles toward the moon to show that the Spirit of '76 still lives, they should be impeached.

What are you muttering about? You say this is silly? Well, I am reluctantly forced to agree with you. But just the same it is not one-half as silly as letting loose an atomic war over Quemoy and Matsu, two little dots just off the coast of China to which the present government of China has as much legal right as has Chiang Kai-shek. Honest!

Yours,

SIMEON STYLITES.

Fifth of a Series of Eyewitness Articles on the Present Situation of the American Indian

Most Indians Are Poor

By Harold E. Fey

WHILE A FEW tribes of American Indians possess resources which in the course of time have become valuable, as a whole the Indians live in deeper poverty than any other racial group in the nation. Not even the Puerto Ricans, our latest newcomers, are as disadvantaged as a large share of the original Americans, whose ancestors once controlled without challenge the resources of this rich continent. Most Indians hardly have one foot on the lowest rung of the economic ladder, and this fact helps explain many other facts about their achievements and their attitudes.

In recent years uprooted humanity in the refugee camps of Europe, the Middle East and Korea has aroused the conscience of mankind. I have seen many of these camps. In Korea human existence was stripped down to the minimum required for survival; in the Middle East, the minimum was almost reached; in European camps the level is a little higher. It is my opinion that the average American Indian is a little better off than the refugees were in Korea while the war was in progress and not as fortunate as most of the refugees in Europe have been during the past five years. Many of the Indians of the southwest, whose climate resembles Middle Eastern desert conditions, would not find too strange the life lived by the Arabs who formerly inhabited Palestine. Both are free to leave their camps or reservations; both are driven by poverty and insecurity to cling to what they have for fear a worse fate will overtake them if they go elsewhere.

'And Not Have Left the Other Undone'

With American prosperity at unprecedented heights, we are rightly concerned to help the world's exiles and the people of underdeveloped lands attain a higher level of life. Should we not be equally ready to help hundreds of thousands of American citizens whose poverty condemns them to live in rural and urban slums, without adequate food, housing or even clothing? We are properly alert to do what we can to prevent disease and unrest abroad; should we not be equally aware that the life expectancy of Indians in America is in many places less than half that of a white person? For a long time the Christian missionary movement has sought to spread the advantages of literacy and education in all lands. Now our government seeks to help education abroad. But the Navaho, our largest Indian tribe, average less than one year of school, and both church and state are having to redouble efforts in their behalf.

Over the past century it has been the settled conviction of many Americans, in Congress and out, that the future of the Indian is to be found in farming. In a recent year the income of Indian farmers averaged nationally one-fifth that of non-Indians in the same occupation. Some people blame the Indian for not making a better showing. They forget that 26 per cent of all Indian land has less than 10 inches of rainfall annually, 65 per cent less than 15 inches, 80 per cent less than 20 inches. Twenty inches of rainfall is barely enough to raise a crop, providing the rain comes at just the right time in the cycle of growth.

The lack of water also has a good deal to do with disease control or lack of it. Throughout large sections of Indian country water for human use is transported long distances in rusty metal barrels, often with no cover except a burlap bag spread over the top to prevent loss by splashing or evaporation. These barrels are standard equipment for wagons, jalopies or pickup trucks. In South Dakota water is carried from an Indian agency well for eight to ten schools from 30 to more than 100 miles away. Lack of clean water helps explain why the incidence among Navaho children of diarrhea and enteritis is 20 times that in the general population, why life expectancy among the Papagos (Arizona) is 17 years, against 68 for the nation as a whole.

The White Border Includes Us All

Poverty is of concern to Christians, not because the good life consists in an abundance of possessions but because the good life cannot be maintained unless human beings—especially children—have sufficient food, clothing and shelter for health and a helpful life with others. When this minimum is lacking, as it is in far too many Indian tribes, personal, family and social demoralization sets in. Conditions that crush the individual, disrupt family life and breed delinquency among the young and crime among the adults are common. This is not because economic means are lacking, but basically because we have all failed in spiritual perception. Indians and non-Indians alike have learned too slowly to draw on the inner resources of Christian civilization.

A wise Indian commissioner said in 1874: "The government has not been able to keep its faith and honor with [the Indians] since the people whose voice the government is have not toned up the government and strengthened it morally to bear the hand of equity to the red man. Our new and semi-Indian country has . . . shaped the Indian policy while we Christians have failed to mold that country for the highest civil and religious ends. . . . Either American Christianity is not adequate to civilize the Indians or we have not properly applied it. Apparently the failure has been to civilize and Christianize the white border." Eighty years later that statement still applies, only the white border includes us all.

To discover what Indian poverty means, visit the Turtle Mountain reservation in North Dakota. It occupies a couple of hilly townships along the Canadian border. Only one-tenth of the land is cultivated; the rest is covered with bushes and scrubby trees. The Turtle Mountain reservation is home to 8,928 Chippewas, other members of this great tribe being found in Wisconsin, Minnesota and Montana. Only about one in 14 is "pure-blood" Indian;

the large majority have a high percentage of white (French) ancestry. Not only have most of the people lost Indian physical characteristics; their speech and customs are those of white people.

Has this been an advantage to them? An official report thinks not: "The destruction of native customs and controls upon which tribal unity, unselfishness and welfare depends, has instead developed an individualistic attitude expressing itself in jealousies, petty feuds and lack of confidence in their own ability. Yet it is impossible to be among them very long without being impressed by their patience, resignation and expression of long-suffering. This is especially true of the women, who are struck most cruelly during periods of acute privation."

What Poverty Means on Turtle Mountain

This is poverty: If all the tribal assets of the Turtle Mountain Chippewas, including their tribal land, were sold and the money divided equally, each person would receive a few cents more than $37. This figure is arrived at by placing a valuation of $10 an acre on the land. How far this figure is out of line with the actual value is indicated by testimony given by a resident of that area to a congressional hearing in March 1954. He said he had recently bought several parcels of land there at an average rate of $150 for 80 acres. The sum of $500 for 160 acres was regarded as high.

In 1953 the total earned income of Turtle Mountain individuals was a little less than $21,500. John M. Cooper, area director of the Indian Bureau at Aberdeen, South Dakota, said in the same hearings that welfare funds disbursed to the Indians through the county office nearest the reservation were around $360,000 during the year. Federal payments for "general assistance," made largely to employables during the winter months, amounted to around $80,000. In addition, state and federal governments provide another half-million for various kinds of relief to Indians. Indian schools require another $292,000. These figures do not include what is spent for hospitalization, "law and order," relocation activities and unemployment compensation. These items run the costs to the public of maintaining the Turtle Mountain Chippewas in poverty to well over a million dollars a year, or more than $200 for each of the approximately 4,500 persons on the reservation.

Costly Labor Pool

The economic function performed by the reservation is to provide at public expense a pool from which the surrounding territory can draw cheap labor. Chippewas work in the potato harvest, on roads and dams and other public works, as hired hands for farmers. A government ordnance plant employs less than 100. The scrubby trees on the reservation are too small to make anything but firewood and fenceposts. In the winter, when temperatures reach 25 or 30 degrees below zero, men chop and saw whenever they can leave their one-room log huts. By hard work a man can cut 100 posts a day. He works another day to sharpen and trim them for sale, then transports them to town and sells them for six cents each. His pay for two days' work is $6, of which he gives half to the man on whose land the posts grew. By hard work in the cold he can make $10 a week. Families are large, so he needs additional funds if he is to keep food in the mouths of his children, who average five or six to the family. Since he knows that if he moves elsewhere he cannot qualify for public assistance, he always returns to the reservation in winter.

North Dakota is not ready to accept full responsibility for the Chippewas and other Indians in the state. It says Indian poverty would place on the state a burden too great for it to bear, and that helping them is the obligation of the federal government. It cites the contrast between white and Indian welfare to illustrate its reasons for opposing termination of federal responsibility. Garnann Jorgensen, secretary of welfare of the county in which Turtle Mountain is located, told a congressional hearing that the Chippewas require 3.06 times as much old age assistance per capita as whites, 9.16 times as much aid to dependent children, 3.61 times as much aid to the disabled, 4.92 times as much foster home care and 55.43 times as much help from general assistance funds.

Some Personal Examples

What does this mean in personal terms? Well, let me tell just a few stories that I have encountered in the course of my investigation of Turtle Mountain.

An Indian Bureau worker took a special interest in a young Indian boy, who wanted to study airplane mechanics. The boy knew he had to have two years of high school and planned to work hard and save his money to realize his ambition. The bureau man left the reservation for a couple of years and then returned. One of his first questions was where the boy was. He was told his friend was in jail. The lad had found the going too hard, had become discouraged, taken to drinking and been arrested for fighting.

Albert Decoteau has ten children. They live in a log house so old you can see daylight through the walls where the chinking has fallen away. He has to haul water a half-mile. The best he can earn cutting posts is $10 a week. He asks: "What chance have my children got?"

Patrick Gourneau, chairman of the tribal advisory committee, receives a salary of $38.25 a week as an ordnance plant watchman. He says: "In wintertime children don't always get to school, often because they lack clothes and shoes." The tribe is proud of its 51 children attending institutions of higher learning.

Because of payments for aid to dependent children, such children are an asset, and this stimulates the birth rate. Once the county welfare worker visited 133 families, found 84 illegitimate children. Some unmarried mothers with several children receive more money from welfare funds than do most working fathers from wages.

The Indian police chief, who is also the entire police force for 4,500 people, is paid $906 a year. The tribe cannot afford a tribal judge or money to support Indian prisoners in jail. So many crimes go unpunished. In one year four girls under 14 gave birth to illegitimate children; nobody was held to account. Too many Turtle Mountain young men fall into trouble with the law in other communities in the state. Yet the tribe and the county are proud of 472 young men—better than one in ten of the reservation population—who served in the armed forces in World War II.

Robert Cory, editor of the *Minot Daily News*—an excellent paper which presents news concerning Indians fairly and sympathetically—wrote a series of articles on Turtle Mountain that appeared in his paper February 20, 1954, and in following issues. Some of the instances cited above I found in his articles. He told of an Indian friend who was ambitious to "get ahead." This friend got a job driving an earth-moving machine, persisting in spite of initial racial discrimination. After a while he bought a trailer and his family joined him. He continued to work until he had saved about $2,000, when his Turtle Mountain wife got homesick. He got another job closer to Turtle Mountain and then was inundated by a swarm of relatives who "stayed and stayed. More came and went. Some got sick. Others had to be bailed out of jail. Before our friend realized it, his bank roll was gone, virtually eaten up by hungry sojourners."

The other side of the story is told in *They Came Here First*, a book by D'Arcy McNickle, a Flathead Indian. He quotes Presbyterian Missionary Simon J. Kirk concerning the Sisseton Sioux, who live in South Dakota: "Our young people get married and have no place to go or no place to build a home. And so, supposing a certain relative was making his way pretty well, instead of the children going away and making their way, they go and double themselves up until the old man is finally broke." He said if the Indians had some way to secure 40 to 80 acres for a homestead, it would be all the opportunity they would need. So the wheel has turned: the people who once possessed all the land now have nothing or are crowded into worthless corners of the nation, while their birth rate climbs.

Needed: Point IV at Home

What can be done? The government has a little pilot plant for making jewel bearings for ordnance at Rolla, near the Turtle Mountain reservation. It employs 70 or 80 Indians at from 90 to 95 cents an hour. The Chippewa workers are rarely late, even in subzero winter, and seem to appreciate the opportunity for employment. People who know the situation best seem to think it would be a good thing for the Indians if more plants needing many hands were to employ people at or near their homes. But neither the Indians nor the local communities possess the means, the knowledge and salesmanship required to persuade industries to come to this nonindustrial area, whose only resource is people. It is not clear how industrialization can take root here. Yet we are trying to help people in India and other lands where the problem is similar to that in North Dakota; i.e., to industrialize. Why not some Point IV for the U.S.A.?

A second possibility for employment is in the surrounding area. A small proportion of the Indians do farm labor and toil on road and dam building, but the same economic forces that are causing the white population of North Dakota to move away are reducing the number of jobs available to Indians. North Dakota for several years has had a state commission on Indian affairs, capably served by Attorney John B. Hart, its executive director. Mr. Hart led the opposition in the state to the federal bill which if passed would have terminated federal wardship responsibility for the Turtle Mountain Chippewas. He has also worked hard to persuade North Dakota employers to hire Indian workers. The commission is more than earning what it costs the state by its representation of Indian interests to the state and of the commonwealth to the Indians. But it has not the resources to solve the problem of Chippewa poverty.

A third solution which has been offered is that of the federal Indian Bureau, which has begun a modest program of relocation. As yet it is carried out on a scale so small that it does not begin to keep abreast of the increase of population, to say nothing of reducing the pressure of Indian population on the means of subsistence. Enough has been done to learn that it costs over $200 to relocate a family or almost $100 an individual, that it has to be done with the young and those with small families. Of the 21 families relocated in 1953, eight had returned by the winter of 1954. Repeated failures of this kind indicate that a more thorough and perceptive program of prelocation training is needed for the Indian, and a more careful preparation of the receiving communities.

Aliens in Their Own Land

What can the churches do? Most of the Turtle Mountain Chippewas are Roman Catholic, as were their French Canadian-Indian forebears. That church has an important mission at St. Anne's and has many Chippewa children in school. One branch of Lutherans has a mission at Dunseith, in an area where an Episcopal mission was once maintained. The churches could do a great deal in helping prepare white communities for friendly reception of Indians who relocate. It seems likely that before they can really come to grips with the poverty of this Indian community they will have to set up an organization comparable to Church World Service and go about the task with the zeal and intelligence which characterized the relocation in this country of displaced persons from Europe.

It is not a figure of speech to say that many Indians, of whom the Turtle Mountain Chippewas are only one example, have been made aliens in their own land by the dominant newcomer race. How long will they have to say: "I was a stranger and you did not take me in; I was hungry and you did not give me food; in rags and you did not clothe me; without work and you did not help me help myself"?

The home missions study for Protestant churches in the coming year concerns the situation of the American Indians. The series of which the above article is one will be reprinted in pamphlet form.

The Prophets

THESE are those who
once blew command
more positive than even Joshua blew.
And all
the walls of time
still fall
around them where they stand
and blow.
And blow.

DOROTHY LEE RICHARDSON.

Unofficial Report

By Paul Hessert

WHILE it is not unusual for churchmen to be candid in the small groups that gather in the corridors and around the dinner tables of conventions, it is most unusual for a church body officially to appraise its condition with anything like the honesty it exhorts the world to employ. Yet the private discussions that are hushed when the president's gavel falls certainly tell more about the real state of the church than the careful wording and delicate ambiguities of the official pronouncements. What is the content of these unorganized reports?

Except for those of the usual coterie of the disgruntled, these remarks are not hypercritical and should not be dismissed from consideration as though they were. The unofficial reports do not minimize the encouragement to be found in the present numerical growth of the churches. They recognize at face value the tremendous missionary achievement this represents, and see in it the basis for further advance, as well as the challenge of full Christian assimilation of the newcomers.

On the Backs of a Few

Moreover, there is genuine appreciation for the fact that large numbers of people within the church are sincerely trying to be Christian. That truly active members are still a minority is deplored, but there is every recognition that the people of this minority voluntarily staff the Sunday school, run an often too complex church organization, and boost everything from family nights at the church to parsonage repair. They give up evening after evening to do church work and voluntarily contribute as much as 10 per cent of their income for a cause they see others supporting only halfheartedly. For loyalty's sake they will attend even indifferent committee meetings. They carry the church in their hearts and on their backs.

The unofficial report also turns sympathetically to the character of some church leadership. It takes pride in prominent figures who dare speak out on national and international issues, as well as in the less glamorous but equally courageous men and women who battle for the right in community decisions. It speaks glowingly of those who deliberately consecrate themselves to "blind alley" parishes in the country or in transient urban areas. It admires the devoted young men who enter the ministry and cherishes their often disconcerting earnestness. It praises the laymen who leave businesses and begin to serve small churches at half or less their former incomes, or who continue in their former work but give great blocks of time to the work of the Kingdom. So the unofficial report is not crabbed.

Nevertheless these observations also have their critical side, and it too must be taken into account. Words of disapproval sometimes approaching bitterness reveal a state of mind which is never admitted by the official reports to exist. One source of bitterness is rebellion against financial pressure from above. Fundamentally the consecration of church members, lay and clerical, has failed to keep pace with an extended program of good deeds and church expansion. Instead of recognizing the basic trouble for what it is and meeting it by sound teaching and democratic procedures, the ecclesiastical powers that be exert more and more pressure to force what should be voluntary activity and participation. They should sit in—silently—on the unofficial reviews of the state of the church, and meditate on what they hear.

Shepherds into Promoters

The dominant role that promotional techniques are coming to play is—let's face it—a source of resentment. This resentment does not extend to the necessary job of explaining and informing; more of that is needed, rather than less. It is directed toward the faith of the promoters that if certain promotional methods are used, certain results are assured. People resent being manipulated. They rightly demand to be treated with the respect due to equal partners in the Kingdom enterprise. Yet more and more the pastor finds the symbol of his office not the shepherd's staff but the mimeograph crank. Preparing the weekly sermon and writing advertising blurbs grow more and more alike.

It should be realized that church people inwardly protest against having their worship of God prostituted for promotional ends. They cannot feel it is right to have God worshiped not because he is worthy but because the worship service, centered on an appropriate "theme," is an effective means of securing the group rapport needed to put over a program. Is it any wonder people throw up a protective barrier of skepticism when they are admonished to equate the sacrifice of Christ with the raising of funds for a less than unanimous purpose? What do they think when a campaign requiring general support is at hand and all are urged to renounce selfish ways and fall in with God's plan—i.e., the campaign?

Liver Pills for Jeremiah

A second source of resentment found in unofficial reports is the growing tendency of church leaders to regard a differing opinion on church business as treason to the Kingdom. Perhaps the attitude of some church leaders reflects the current public mood which makes loyalty mean conformity without question. More likely it springs from the fear that if free expression is permitted their current campaigns will founder and with them all godly work will come to a stop. Too often this attitude gets support from "successful" businessmen. In a recent promotional meeting a "key" layman said: "We do not need any Jeremiahs in our group, with their obsession with failure"—as though Jeremiah was merely a sour-faced critic who needed only liver pills to make him a prophet of success.

We have got to take time to let God's spirit work. A. J. Muste pointed this out in his comment on the church and world order conference held at Cleveland in November 1953. He wrote in The Christian Century for December

9, 1953: "Though such a conference as this is called a 'study' conference, discussion of crucial controversial issues hardly takes place at all. The time factor, the desire of the promoters to come out with a unanimous position, diversity of views among the dissenters and perhaps inadequate equipment for discussing the issues—these and other elements lead to the result just mentioned. I stress that this is not a special indictment of the promoters of Cleveland 1953. Insofar as it is an indictment, it is an indictment of ourselves, of the churches and church people of the United States."

The same thing happens on a parish level. The pastor feels he must load the dice of parliamentary procedure to insure the adoption of his plan, his budget, his policy. Have we lost our faith that Christians can be trusted democratically to express their love of Christ? Is this the thing that drives us to such a fury of action? While it is still possible, church leaders from top to bottom should take account of the people's view. The people are convinced that if policies were only brought to the light and examined on their merits, the power of the gospel would assert itself and would cast out fear and lead them to achievement for Christ's sake.

Unofficial opinion regards the church as suffering from too much paper work, too many meetings. It has ceased to be impressed by large mailing lists and endlessly grinding mimeographs and printing presses. It feels that the church should be frightened and humiliated by the number of vital workers who are sidetracked into the duplication of programs and the manipulation of papers. It wearies of the endless series of councils, conferences and assemblies, of organization multiplying organization. In view of the meager results, it feels that precious leadership is being wasted.

Finally, unofficial reports on the state of the church stress the feeling that denominational leadership is out of touch with local communities and churches. How many times the churches and institutions of Korea, India and Germany have been visited in recent years nobody knows. Without doubt the visits serve the admirable purpose of making known the needs of the suffering brethren and opening the way to such spiritual and material help as our people can give. But why should not these leaders become acquainted just as intimately with their home churches? One American parish—too typical—a hundred and more years old, has yet to see its regional denominational leader in person.

It may be that modern church life is necessarily impersonal, but unofficial opinion doubts it. Impersonality contrasts strangely with the New Testament church, whose immortals visited and argued with humble Christians in out-of-the-way places. They knew the problems of Christian living in an unsympathetic world as no "conference resource" person could. Knowing and understanding each other, and loving each other as Christ loved us, we too might come nearer to the life of heaven. At least the unofficial report on the state of the church longs for something which all the furor of our multiplying organizations cannot produce. Among the people who care and on whom the true life of the church rests, that longing is deep. So is the faith that God still moves in the life lost in doing his will.

BOOKS

Back of the Bamboo

CHILDREN OF THE BLACK-HAIRED PEOPLE. *By Evan King. Rinehart, $5.00.*

THIS long novel lifts several bamboo curtains to give worried Westerners a look into the nation and people where mystery is currently getting all mixed up with malevolence. The first curtain it lifts is the political one which has cut us off from the continental Chinese. We are met here again by the people themselves, as they lived in an interior village in the middle 1920s. The old ways still prevail, but Chiang Kai-shek's Nationalist revolution is reaching into hamlets and homes with its promise and change . . . and is already blunting itself on intransigent corruption, malice and superstition. Here are the familiar feudalism and the ancient-rootedness of an order which any revolution has to reckon with or capitulate to.

Curtains are lifted on the Chinese people themselves, too. Here they are not inscrutable as in the popular caricature, but warm with their robust humanity. However academically the novel is discussed, it is not meant for the study. It is a love story, as passionate as any I remember, re-creating real people as only the novelist or the poet can. A young farmer loves the bondservant of the village madam. Against the young people's marriage conspire the whole system, local authorities, the Third Immortal Maiden (the madam!), custom and circumstance. Four hundred and thirty-four large pages end in a hope, at least. But on the way the people themselves come alive, and with them the twin nightmares of spirits and despotism that haunt them. They are crushed between the mysterious spirit life that comes out of the earth, and the weight of tyranny from above.

The curtain between cultures is parted, too, by the book. Every now and then, in dramatic contexts that make them especially meaningful, come careful little essays on marriage customs, China's feudalistic fellowship, folklore, and the philosophies of Lao-tzu, Kung-tzu, and Mo-ti. This device of inserting passages of such straight exposition is dubious novelistically, but it is enlightening.

The author's style permits few other such strictures. This invalided diplomat (remember, he translated *Rickshaw Boy*) has a way with words. His reporting is clear and straightforward, with the elaborate delicacy of the race and period figuring appropriately. Occasionally the Western vernacular slips in jarringly: the blind-drunk Third Immortal Maiden finally "comes to" only to remember that a stinking peasant had "stood her up." Generally, though, the language is in Eastern character. There is a fine eye for ironic humor—two madams shocked and horrified by the immorality of the new freedom for men to choose their own marriage partners. Besides all this there are here one of the richest oaths in all literature (my portable is blushing like an upright just at the mention) and one of the most arresting mating-scenes in the language. Plainly, the novelist is not just a well informed student of China but one of the juiciest human beings around. I do hope the "growing daughter" and "little son" to whom the book is dedicated are big enough.

THEODORE A. GILL.

A Christian Pattern

THE EVOLUTION OF THE CHURCH YEAR. *By A. Allan McArthur. Seabury, $3.00.*

PROTESTANTS of the so-called free churches need to renew acquaintance with the church year. In the church itself attention to the fundamental liturgical cycle will give shape and structure to our worship so that it will have something more than the puddingy consistency of a

boiled custard. Christian lives need the Christian year too, for the rhythm, accent, pattern it gives to our living; otherwise life slumps into the shapeless blancmange of sheer existence. And our civilization needs the church year too; for this ancient order can yet give symbols to an age and a culture that are poor, poverty-stricken, parched for symbols. In the pattern of worship are symbols radiant with the rapture of generations, shining with the excitement of the centuries.

But there are dangers also in re-embracing the church year too impulsively. Going after it through another tradition than your own, simply aping a more liturgical church, will wind you up squirming in a strait jacket you'll have to pretend to enjoy. On the other hand, just figuring it out for yourself will pitch you into sentimental, superficial "programing." The church year did not just happen in the first place, and it won't just happen for anyone now. It developed, and if we are going to use it right and get from it all it has to give to the depth and order of our devotion, then we must try to understand it in terms of its historical development.

That is not easy. The primary sources just aren't generally available, and if they were not many of us would know what to do with them. The monographs and dissertations that have been done on them are not much better, either as to availability or as to intelligibility. Some of the big books take such a lofty attitude on the whole thing that we who are feeling our way, way down here, are somehow intimidated.

But here in one volume is a careful, scholarly, thorough account of how Sunday became the basis of the Christian year, the evolution of Christmas and Epiphany, of Lent and Good Friday and Easter, of Ascension and Pentecost. It is still not easy reading. The documentation worked into the text sometimes nearly takes over, as blueberries often overwhelm the muffin they're in. But some of the scholarly references are most interesting of all: scraps of ancient sermons, for instance, quoted to cinch some technical point or other, but equally suggestive of what and how to preach. Comforting Monday morning reflection—that the sermon that didn't get across yesterday might prove something for someone 1,500 years hence; I can wait.

Easy or not, though, here is the story of how and why the church year peaks up into the particular high points it has. Follow it through and it will give new perspective on the gospel and new proportion to our preaching. There are interesting surprises, too. I'm dumber than most about all this, I guess, but I had thought that communicants' classes were spotted in Lent because that was an appropriate time for them. But no. It's the other way around. "In our judgment the establishment of Lent stems directly from this training of the candidates for Baptism" (p. 123). That would justify a series of strongly doctrinal teaching sermons next Lent, too. And as for those three-hour union services that abound more and more on Good Fridays, a certain Etheria ran into one of those in Jerusalem around 395 A.D. (between 393 and 396, if you must know). So they are not a good idea that waited for local councils of churches to think it. Live and learn.

T.A.G.

Psalms for Singing

THE MURRAYFIELD PSALMS. *By James Rossie Brown. Church of Scotland Committee on Publications, 21s.*

A NEW metrical version of the Psalms, translated from the Hebrew, with notes, renders into singable English many of the Psalms that are seldom used as hymns. Dr. Brown follows the idiom and convention of the Scottish Metrical Psalms, so that the new versions can be sung without feeling a complete break with the past.

The Metrical Psalms, in use since 1650, are based on the prose translation in the King James Bible. Dr. Brown, on the other hand, has concentrated on the original Hebrew text, thus bringing freshness and authenticity to his verse.

The value of this book is greatly enhanced by notes introducing each Psalm. They deal especially with Jewish history and culture and with the aspirations and attitudes of the Psalmists. Based in large measure on the works of W. O. E. Oesterley and Adam C. Welch, they provide helpful material not easily accessible to the average reader.

In addition to the Psalter there are included in this volume some of Dr. Brown's poems based on Psalms, to be sung to tunes from the Reformation Psalter of 1564.

Because so few of the Psalms are actually sung, frequent efforts have been made through the years toward revision or abridgement of the Psalter. Perhaps this work will help to forward the former and prevent the latter. It will in any case be of interest to those who are responsible for worship, to those who enjoy poetry and want to read the Psalms with historical understanding, and to those in the field of church music.

Dr. Brown had barely finished his manuscript at the time of his death. The final editing was a labor of love by scholars of Murrayfield Church, Edinburgh, where he had ministered for 38 years.

JEAN S. WALZ.

Books in Brief

THE CHURCHES AND PRESS PUBLICITY. *By Raynor D. Chapman. Independent Press, Ltd., London, 3/6.* Church publicity as understood by the editor of the *Yorkshire Observer*, a Congregationalist and lay preacher, can give some worthwhile perspectives to Americans. This little book is intended for the guidance of young ministers and lay officers of churches. It offers pointers which should be of value in understanding the advantages and limitations of various kinds of printed stories and is especially explicit in its advice concerning the development of a worthwhile parish paper.

H.E.F.

BRITANNICA BOOK OF THE YEAR, 1955. *Under editorial direction of Walter Yust. Encyclopedia Britannica, Chicago, $12.00.* The *Book of the Year* for 1955 deals of course, in encyclopedic fashion, with the events of 1954. It is an invaluable current supplement to anybody's set of the *Britannica* or any other encyclopedia. What one naturally expects, after previous acquaintance with earlier editions of this annual, is that the volume will contain articles by eminently qualified writers on about a thousand topics, adding up to something like a million words, with pictures to match. So it does. This year there are two additional features. One of these is a series of articles on the present and future of atomic energy; the other, on the economic conditions and possibilities of Latin America, taking the separate countries one by one. The contributors to these two highly informative special sections are top authorities in their fields. It would be hard to mention any two topics about which full and accurate knowledge is more important to the American people, and just as hard to suggest any better place to get it than in this new *Book of the Year.*

W.E.G.

COROMANDEL. *By John Masters. Viking, $3.95.* This man Masters is a real novelist. Born in India, the fifth generation of his British family to serve there, he spent 14 years in the Indian army. Now he is in this country pouring out the enormous novel sequence which will finally cover most of the history of India since the West walked in. But a sweeping prospectus doesn't make a novelist. What certifies John Masters as such is the success of each book as it appears. He has great stories to tell, and if I had the nationality to get away with it I'd say he tells them rippingly. There is an uncluttered directness about all his writing, but no monotony. Each book has had a different style, appropriate to the story. *Night-Runners of Bengal,* about the mutiny of 1857, had the breathlessness of escape and pursuit. *The Deceivers,* about the Thugs (the cult of Kali), is told with a sense of violence and corruption matching its subject. *Bhowani Junction,* a more contemporary story, is as tense as the personal British-Indian tensions it chronicles. *Coromandel* is different again. Here the story is of an English farm boy who adventures to India in 1627 following a map and a vision. There isn't much instruction here. The earlier novels are full of significant insight that helps our own understanding of India, but this one is sheer story. It is at least semi-picaresque: it rollicks and roisters. It is at least semi-gothic: the heroine is grotesquely nearsighted (I should talk). And it is all fun. Commended on the thesis that even the Christian should read now and then just for kicks.

T.A.G.

CORRESPONDENCE

Yea and Amen

SIR: I should like to say Yea and Amen to the article "Table Talk at Catasauqua," by N. W. Duzen (April 27). As I look back across the years to my own theological education I would evaluate it just about as these men do. And I earnestly echo their cry that such table talk as was theirs might reach the committee on theological training.

C. L. MOORE.

Beulah Park Methodist Church,
McKeesport, Pa.

The Flat-on-Your-Back Test

SIR: The Christian Century is as easy on the eye as any publication of which I know. Years ago I learned that it can be read without strain on trains and subways, and that a copy abandoned in the subway will be appropriated by some eager soul within two stops.

For three weeks I have been flat on my back with my neck in a brace and one wrist in a cast. In this position the Century really shines. The combination of light weight and stiff paper makes it possible to hold it in one hand. The stiff pages turn easily. (The *New Yorker* and *Time* are heavy and the slick pages stick together.) The large clear type on a white background is easy to read. (The *New Republic* and *Saturday Review* are equally light, but the type is not so good, nor is the yellow paper.)

Turning the pages of a newspaper requires two arms and a strong back—with the first page as far as one can get in bed. The Bible is the most difficult of all because of its weight and the limpsy pages which are hard to turn and difficult to hold in place.

A suggestion to your readers: When their friends become disabled, take them some Centuries to read!

JOHN R. SCOTFORD.

Mount Vernon, N. Y.

They Just Don't Matter

SIR: Nearly all the time for the past 35 years I have been a reader of The Christian Century, and I want to bear witness that I have never read in it an article or editorial to compare in pertinence and value with the editorial "Preaching: Hodgepodge or the Gospel?" (April 27). One of the painful experiences of the ministry is to witness the dwarfing of the office of the preacher *as preacher*, and the substitution of just anything in its place. So many "sermons" so perfectly fit the description given by Dr. Fosdick a few years ago: They are all right in every respect except one—they just don't matter. Before God, they had better matter!

I suspect that we have so belittled the preacher's job that the people in the pews have become "adjusted" to cheapness and tawdriness. It may take some time to lift them again to a decent level.

WALTER H. RILEY.

First Congregational Church,
Texarkana, Ark.-Tex.

For Adoption

SIR: The Christian Children's Fund announces that there are a limited number of Korean children who can be adopted legally by responsible married couples. Inquiries should be sent to the Administrator, Refugee Relief Program, Department of State, Washington 25, D. C.

Richmond, Va. J. CALVITT CLARKE.

Drop That Disguise!

SIR: I would not be surprised if it is found out that the writer of "Conversion Poll Ends in a Dead Heat" (April 6) is actually a Jesuit priest masquerading as a Protestant writer.

Belleville, Ont. J. G. ERNST.

Superfluous Thanks

SIR: It irritates me no end to make a donation to some worthy cause, desperately needing money, and then to receive a receipt or acknowledgment with their thanks. Three cents postage plus another 2 or 3 for office expense reduces my gift by about 5 cents—and makes it look like the need isn't so desperate after all. That's only a few cents, but multiply it by hundreds or thousands and it adds up to quite a sum lost.

We donors have sufficient understanding and interest to realize that our gifts are welcomed and appreciated without the extra reminder. Some hard-pressed agencies and churches might not be so hard-pressed if they'd eliminate the superfluous note of thanks.

Niles, Calif. C. W. KIRKPATRICK.

The Know-How

SIR: Let me commend you on your editorial "Preaching: Hodgepodge or the Gospel?" (April 27). With all the recent emphasis in theology on "confrontation" and "the existential," it seems inevitable that preaching of the sort you describe must have a large place in our church life.

You must have had your tongue in cheek when you suggested another chair in every seminary to be a mediator between the scholarship of the theologians and the techniques of the homiletics department. There simply must be a close rapport between these departments if effective theological education is to take place.

It brings to mind an experience I had only a few years ago when I dropped into a class to sample the teaching of one of America's theologians. He was discussing revelation. He had carefully and clearly set forth the positions of five men, from Karl Barth to A. E. Taylor. At the end of the lecture there were the customary questions, and then he devoted the next five minutes of the class to answering his own question, "Now what does this have to do with modern preaching?" He outlined some of the effects it would have on the preaching of the faith. If more of our scholars could have this concern there would not be some of the confusion in the minds of our seminary graduates which you indicate.

ROLLAND G. EWING.

Center Congregational Church,
Torrington, Conn.

Thirsty Tourists

SIR: A hearty thank you for that article by John M. Gordon, "French Doctors Fight Liquor" (April 13). I have given 38 years in the service of India as a Presbyterian missionary. Mahatma Gandhi threw the whole force of his influence into the fight for complete prohibition of liquor in India. Great sections of India have followed his lead and have prohibition today. Imagine our chagrin and shame when we read only recently that the Indian government has thought it necessary to relax her prohibition regulations to please American tourists. They are to be allowed to purchase and carry into restricted areas—even on railway diners, where it is otherwise prohibited—liquors. Is that going to endear Americans to men in India?

San Francisco, Calif. G. B. OGDEN.

They're Not 'Parishes'

SIR: I question your indiscriminate use of the word "parish" so frequently in the columns of The Christian Century. The generally accepted meaning of the word is inapplicable to the average Protestant denomination with which I am acquainted. It applies, as you know, to ecclesiastical districts and churches where such districts are respected or are obligatory. The Methodist Church, of which I am a member, certainly does not practice the parish concept. That applies to Baptists and Presbyterians too.

Still, I am a layman and am not supposed to have any sense when it comes to sacerdotal words, phrases and abstract theological hocus-pocus.

WILLIAM A. JOHNSON.

Hartwell, Ga.

Not More but Better

SIR: I am not sure if Mr. Rankin (April 27) would have us strengthen the ministry or would have us find more ministers. There may be a difference. Could it be that a handful of consecrated ministers would be more effective than an army of those who take an anemic view of their calling?

VERNIE BARNETT.

Mount Vernon, Ill.

NEWS of the CHRISTIAN WORLD

Moscow Returns Art to Dresden

Soviets Announce Intention to Give Up 750 Paintings Removed by Army—Ask Confirmation 'Reform'

EAST GERMANY, April 13.—Soviet authorities in Moscow have announced that the 750 valuable paintings belonging to the Dresden art gallery which Russian soldiers removed from the bombproof caves in Saxony where they had been placed for safekeeping will be returned. Most Germans had assumed that the paintings were lost to them forever. The Soviets are planning to exhibit the paintings to the Moscow public from May through August. Then they will be sent back to Dresden, whose mayor has appointed a committee to arrange a "glorious reception" for them. Best known of the collection is Raphael's "Sistine Madonna," which this correspondent first saw as boy of 13 in the chapel-like room set aside for it in the Dresden museum. Other famous artists represented are Titian, Rembrandt, Rubens and Dürer.

Children Not Deflected From Confirmation

In general, the East German government's efforts to get all young people to take part in the "youth dedication" it sponsored as a rival to the churches' confirmation ceremonies during Holy Week proved futile. [See The Christian Century for May 4, p. 525.] The majority of Protestant parents in Saxony, Brandenburg, Thuringia, Mecklenburg and Berlin preferred to have their children confirmed, and the bishops of the Evangelical Church in Germany had announced that children could not expect to take part in both ceremonies. Meanwhile, a sizable group of ministers and laymen are asking that the church's confirmation ceremonies be changed. They think that it is hardly reasonable to expect children to take formal vows to uphold the Apostles' Creed. They would prefer that that part of the ceremony be omitted and that an admonition by the minister be substituted for it, together with a prayer asking God to help the children do what is expected of them. Recently the bishop of Magdeburg declared that he has some sympathy with this call for a reform of the confirmation.

Germans Welcome Works Of Poets

A new one-volume, 1,462-page edition of the complete works of Eduard Mörike, one of our most popular 19th century poets, has been published in fine binding and on thin paper by Hanser, Munich. Mörike's lyrics are memorized in the schools and his novels and stories are still widely read. The firm of Hanser is one of the most energetic in postwar Germany; it is doing much to popularize modern German literature and at the same time is paying marked attention to the classical field. . . . Union Verlag in East Berlin has brought out Hans Franck's *Gedichte*, a book of religious poems simple in form and marked by deep sincerity. The same firm has published some of this 75-year-old author's novels and short stories. Other poets whose verse is having quite an influence on people today are Arno Poetzsch and Walter Gutkelch. In *Mensch auf Gottes Fährte* (Man on the Trail of God), Poetzsch includes a number of religious songs which have already been set to music. This book is published by Herbert Reich, Hamburg. Kaiser, Munich, has brought out Gutkelch's *Babylonische Heimkehr* (Babylonian Homecoming). It will probably be more popular in East than in East Germany. One reason for the abundance of poems in our publishing lists just now is probably that poets can express their own and others' feelings without taking a definite stand on public questions.

Interest Revives in Early Christian Symbolism

There is at present in Germany a new and genuine interest in early Christian symbolism. Artists increasingly are resorting to symbols of the first centuries of the church, apparently finding it difficult if not impossible to express what they have to say in the realistic and naturalistic terms employed in the 19th century. In a recent book published by Baerenreiter, Kassel, Oskar Beyer, widely known for his studies in the field of Christian art, presents 51 reproductions of early Christian symbols, interpreting them for the average reader.

Institute Political Tests for Scholarship Applicants

According to newly announced rules, candidates for university fellowships in East Germany must meet certain political standards: they must be active members of the F.D.J., only youth organization licensed by the state, and must prove that their families are unable to pay their board and tuition costs. As a result, many applications already made have been denied. Sons and daughters of pastors, who formerly were entitled to fellowships, will probably not be able to qualify hereafter.

New Book of Photographs Deals with Schweitzer

Albert Schweitzer is very popular in this country. He is admired not only by Christians but by many humanists who have little to do with the traditions and faith of the church. His personality and work are praised in books and newspapers, on radio programs and at cultural and political meetings. One of the most impressive of recent German publications dealing with the great Alsatian scholar and missionary is the 70-page book of photographs and explanatory text edited by Rolf Italiander and published by Broschek, Hamburg.

And So Forth

The churches' railway station missions continue to be one of the most effective of their charity projects. The mission workers help elderly and disabled persons and mothers traveling with small children.

Kunst und Kirche (The Arts and the Church) is to resume publication in East Berlin. Popular in former days, the monthly will be edited by Christian Rietschel, minister, artist and art critic.

GERMANICUS.

U.S. Churches To Study Unity

Annual Meeting of American Members of World Council Lays Plans for 1957 Conference on Church Union

BUCK HILL FALLS, PA., May 6.—About 150 representatives of the 32 American denominations which hold membership in the World Council of Churches concluded a three-day meeting here today. The U.S. Conference of the W.C.C. spent little time discussing the worldwide impact of the Second Assembly, although it was generally agreed that the Evanston assembly established the council firmly as a factor in world Christianity. Most of the time was taken up with plans for developing the work of the council for the six-year period until the next assembly meets, probably in India, in 1960. Robert S. Bilheimer, associate general secretary of the World Council and director of its division of studies, came from Geneva for the meeting.

U.S. Conference on Church Unity

Of greatest immediate interest to the American churches was the announcement, made by Bishop Angus Dun of Washington, that the U.S. Conference will hold, early in September 1957, somewhere in the Middle West, a church study conference on "the nature of the unity we seek." World conferences on faith and order, such as the one held at Lund, Sweden, have had a tendency to become generalized and abstract, Bishop Dun said. He said the distinctive problems faced by the churches in North America would freshen the discussions and enliven our contributions to future world meetings.

Bishop Dun pointed out that "there is no subject on which we are more divided than the nature of the unity we seek," and that this subject would draw all other faith and order questions into the debate. The U.S. Conference of World Council member churches is the natural body to call this conference, since the National Council of Churches does not have a faith and order division. Samuel McCrea Cavert, former general secretary of the National Council, is the executive of the U.S. Conference. Appointment of a theologian to serve as director of studies is expected soon. It is hoped the membership of the 1957 unity conference may be held to 500.

Plan Study on H-Bomb War

Dr. Bilheimer reported on plans which have originated with European groups related to the World Council and asked the American churches to make their contributions. Decision will be made on program for the next few years at the August 1955 meeting of the central committee, which is to be held at Davos, Switzerland. One proposal, approved here, was that a new inquiry be instituted into the Christian attitude toward war "because of the possibility that the hydrogen bomb has created a new element in warfare for which the established Christian attitude has little relevance." The study will be made in the

next two or three years by an international Christian commission, if it is approved at Davos.

Social Change in Asia-Africa

Another proposal is that a major inquiry be undertaken as to Christian responsibility in areas of rapid social change. Dr. Bilheimer said the project is expected to become "one of the most ambitious projects ever undertaken by the World Council." It will be made by an international commission working through regional conferences of Christian leaders in Europe, Great Britain, America, Africa and Asia. Its purpose will be to "clarify the Christian contribution to social ethics in underdeveloped countries," and to "rally resources in the churches of thought, personnel and money to contribute to the solution of social problems in these countries."

A third area of research, he said, may rally Biblical scholars to discuss what the Bible means by its claim that Jesus Christ is Lord not only of the Christian but also of the whole world.

Refugee Aid Is Worldwide

Interchurch aid and service to refugees was reported to have totalled over $31 million in 1954, of which $21 million was in food, clothing and medical supplies to a score of countries. Korea got $3.5 million, refugees in the Middle East and elsewhere, $4.5 million. This operation started as principally to the needy in Europe; it has now become world wide. Richard M. Fagley of the Commission of the Churches on International Affairs, who addressed this meeting, referred to international aid programs as "an earnest of the world's concern for social justice." He said the United Nations program is spread thinly over 80 countries, and there is great need for what the churches can do. He cited the Allahabad Agricultural Institute in India as an example which should be multiplied.

The conference heard several speeches. One was by O. Frederick Nolde of the C.C.I.A., who offered five proposals for easing the tensions in the Formosan straits. They are: (1) That Communist China's overture for bilateral consultations be accepted, "even though all preliminary conditions for effective negotiation may not have been met in advance." (2) That a cease-fire should be diligently sought with a readiness to negotiate enough of the outstanding issues to permit a cease-fire to be effective. (3) That a United Nations Peace Observation Unit, composed of international civil servants rather than representatives of governments, be stationed in the area to see that the conditions of a cease-fire be fully observed. (4) That a commitment be given to seek acceptance of the principle of universal membership in the United Nations. (5) That an objective study of Formosa be undertaken by an impartial agency and preferably by the U.N.

Eugene Carson Blake, president of the National Council and chairman of the finance committee of the U.S. Conference of the W.C.C., reported that the U.S. churches are supplying approximately $310,000, or 75 per cent of the W.C.C. budget. Non-American churches have been asked to increase their giving 40 per cent and to date have increased about 19 per cent. He said the World Council needs money for a permanent headquarters in Geneva.

HAROLD E. FEY.

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Lutherans Developing Sumatra University

J. Sihombing has been elected dean of the newly established Batak Nommensen University (Lutheran) at Pemantang-Siantar in Sumatra. He is also rector of the theological school which has been moved from Sipoholon to Nommensen's new 63-acre campus. Among the professors there, Arne Bentz and Keith Bridston represent American Lutheranism.

LeSourd Joins Milton Society for Blind

Gilbert Q. LeSourd, formerly business and financial executive of the Missionary Education Movement, has been named assistant secretary for promotion and interpretation on the staff of the John Milton Society, worldwide Christian service to the blind.

Associated Church Press Elects

At its annual meeting in Washington, D. C., the Associated Church Press elected as its president for the coming year Robert J. Cadigan, editor of *Presbyterian Life*. Editors Peter Day of the *Living Church* (Episcopal) and Richard R. Wood of the *Friend* (Quaker) were elected vice-presidents. A. J. Wilson, who will retire Sept. 1 after 17 years as editor of the *United Church Observer*, Toronto, was made an honorary life member. William B. Lipphard of New York continues as executive secretary. The A.C.P. represents most of the non-Roman church press.

Society Viewed By Dutch Synod

Pastoral Letter Defining Responsibility of Church Answers Catholic Stand for Pluralistic Culture

BEVERWYK, HOLLAND, April 25.—The Synod of the Dutch Reformed Church has issued a 14,000-word pastoral letter on "Being a Christian in Netherlands Society." Its purpose is partly to give an account of the course the Synod has taken in the 10 years since our country was liberated from the nazis, partly to answer the pastoral that the Roman Catholic bishops of the Netherlands issued last summer calling on their people to abstain from membership in non-Catholic social, cultural or political organizations. The Synod's letter should be viewed also in the light of the great debate now going on as to the validity of segregation based on religious affiliation. American readers may be surprised to learn that practically all our political and cultural institutions and enterprises—labor unions, political parties, schools, radio and television, sports and so on—are split three ways: they are Catholic, Protestant or liberal-humanistic. During and after the war a movement developed to "break through" this pattern, which is still one of the livest issues here. The Roman Catholic bishops' pastoral of last summer was in effect a resounding No to the break-through effort. (See The Christian Century for Aug. 4, 1954, p. 928). As a matter of fact, many of our Protestants feel the same way that the Roman bishops do about religious "desegregation"—notably the Free Reformed churches and the right wing of the Dutch Reformed Church, and leaders of our two political parties. It is against this background that the Synod's pastoral must be seen. The big question is whether the Dutch Reformed Church will be able to rise above the controversy.

The Church's Responsibility To Culture

In the section on church and culture the Synod's letter stresses the church's responsibility for making the world livable for threatened humanity, so that there will be opportunity to reconcile man to God. It declares that God desires men to act with, not against, their fellows to create a decent world. In the section on church and state the Synod acknowledges that the state is established by God and that by casting his vote the Christian fulfills his political duty. This does not mean, however, that he must vote for any one party. He may feel that the cause of the Kingdom requires him to vote for a party other than that sponsored by the church to which he belongs, and in such a case he should be able to follow his conscience. Indeed, the letter says, it may even be sinful to identify the Christian faith with a particular political party.

Say Christians Must Join with Others

The section on church and society starts out with the definition of the "responsible society" formulated at Evanston. Here too the Synod stresses the Christian's solidarity

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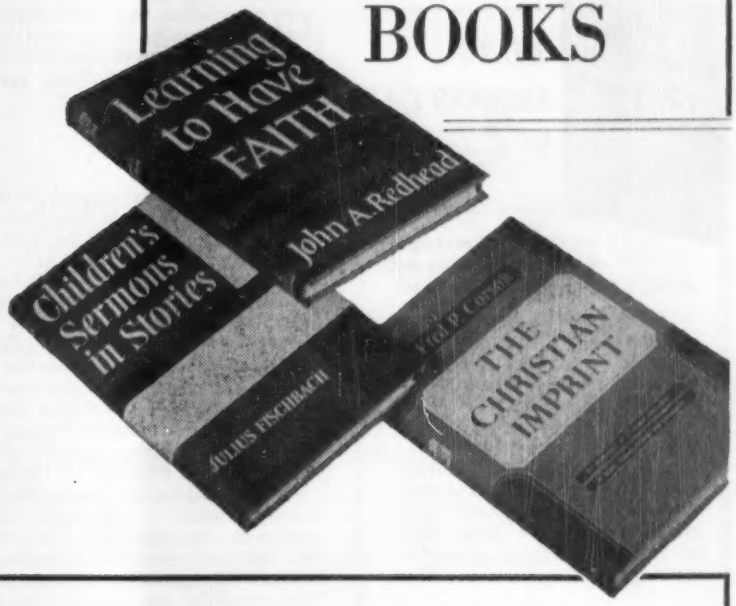

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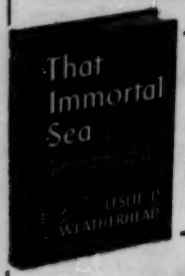

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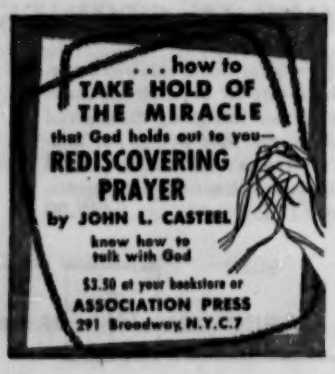
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with the world; he must cooperate with others to achieve a "responsible society." If the rifts among us continue, the Synod warns, our society is likely to fall apart into closed segments and the state may be forced to adopt a role of neutrality. In the next section the letter applies similar principles to relations with other nations and pleads for ecumenical cooperation. The final section lists the "forces of hope" and declares that we must "keep open the road to the Kingdom of God."

Observe Centennial of Mission to Papuans

In February the centennial of missionary work in Netherlands New Guinea was celebrated at Utrecht. Since 1907, when the fruits of this work began to be apparent, 135,000 Papuans have been baptized. (In addition, 37,000 are Roman Catholics.) Last year a protosynod adopted a resolution calling for establishment of a Christian Papuan Church. Next year another synod meeting will be held to adopt a new church order. A theological seminary has been opened for the training of Papuan ministers. A special offering has been asked for in our churches; it will be used to establish a jubilee fund to give young Papuans a chance to study so they can serve their country in responsible jobs. The centennial was also celebrated in Hollandia, New Guinea, with 1,500 Papuans staging a torchlight procession and 400 of them participating in an open-air play for 4,000 spectators.

Czechs Protest Sending of Balloon-Borne Bibles

A committee formed here to promote sending Bibles by balloon to countries behind the iron curtain recently announced plans to dispatch at least 10,000 Bibles in this manner. Now the Church of the Bohemian Brethren in Czechoslovakia has protested these plans to the Dutch Ecumenical Council. It points out that it is easy to obtain Bibles in Czechoslovakia. This correspondent checked with the Netherlands Bible Society and learned that between 1946 and 1951 311,000 Bibles were indeed distributed in that country. The Dutch Ecumenical Council's press service points out that the council had nothing to do with plans to send the Bibles. The committee set up here for that purpose is made up mainly of persons connected with the International Council of Christian Churches founded by Carl McIntire.

And So Forth

The drive for funds to aid refugees in our country under United Nations auspices [see The Christian Century for Dec. 15, 1954, p. 1524] brought in 4,123,000 guilders (about $1 million).

The Dutch Ecumenical Council has accepted the invitation extended by the Russian Orthodox patriarchate in Moscow to pay it a visit—the first such invitation ever received in this country. A four-man delegation will make the trip, probably in June.

Frans Kooyman, a member of the Geneva staff of J. G. van Heuven Goedhart, U. N. high commissioner for refugees, died March 26 at the age of 47. Kooyman had been secretary of the Dutch Student Christian Movement, a Y.M.C.A. director in Indonesia and head of the Y.M.C.A.'s refugee service in Munich. J. O. NOREL.

Bandung: Was It Key to Future?

History May See Conference as Point at Which East-West Relations Were Set on New Path

BANDUNG, INDONESIA, April 25.—Herewith some sidelights on the Asian-African conference which ended here yesterday, sidelights which may illumine passages in this correspondent's reports published in the issue of May 11.

Though a minority, Christians were visible at Bandung. Charles Malik sat with the delegation from Lebanon in the conference hall. Three Protestants were in the Indonesian section, and T. S. G. Mulia, chairman of the Indonesian Council of Churches, was an adviser to the economics section. One of the official cars noted at the Protestant worship service on Sunday morning bore an India identification plate. Five of Liberia's delegation are prominent in Y.M.C.A. leadership in that country.

In his closing address the spokesman for Liberia won applause almost equal to that for Nehru and Romulo when he stated that Africa has wronged no continent nor any people. In accents reminiscent of the deep south, he declared that the intangible things of life, its moral and spiritual values, are eternal. He did not deny that material goods are important, but he emphasized the importance of justice and goodness and urged the nations to seek them first. The spontaneous approval of his simple words reflected an appreciation of sincerity and frankness.

The Muslims attended the service in the local mosque Friday noon. At the request of the conference administration, the Bandung ministerial association organized a Protestant worship service on Sunday morning in the local "Protestant Church." Indonesians and Chinese participated, and Keith Parks of the Southern Baptist Mission preached the sermon. Save for the remarks by Adam Powell at the press conferences, his was probably the only Western voice heard by a public gathering in Bandung during the week.

* * *

After the sessions had ended we asked Prime Minister Nehru the reasons for India's policy vis-à-vis Christian missionaries. He replied that the matter is purely political and denied that it had any religious significance. He said that since Christianity entered India possibly 1,800 years ago, it is one of the accepted Indian religions. But, he pointed out, since World War II the number of American missionaries has doubled, and in terms of its effect on nationalist feelings this is not a healthy or safe development. Therefore, he said, India is taking steps to reduce the degree of dependence on foreign personnel. Nehru then re-emphasized that the policy is purely political, not religious in its intent.

* * *

The local arrangements exceeded all expectations. The only complaint which came to our ears was from the Saudi Arabian delegation. These oil-wealthy Arabs claimed that their quarters in the Savoy Hohman were inadequate, and re-

marked that if an Indonesian delegation were to visit Saudi Arabia it would be given an entire hotel for its own use.

* * *

From the ending of the opening speeches on Tuesday until the closing session on Sunday, the delegates met in sessions closed to the press. The official communications issued by the conference told little of what happened there. One delegate explained that the scarcity of news was a defense against the tendency of the press to distort and exaggerate in order to be sensational. Only reporters and commentators with friends among the delegates had access to the inside discussions and conclusions.

We observed one bit of news being created. A well known commentator sat with an equally well known diplomat on a hotel porch discussing the conference. Both had flown out from New York shortly before the sessions opened. There was not even a Javanese background for the interview. As the questioner put forth his major question, the diplomat read at length from the speech he had delivered, a speech so polished in language and thought that it obviously represented weeks of labor. The filmed interview was then sent by air to New York to be televised as a report direct from the conference.

* * *

The concluding session was to have opened on Sunday at 3 p.m. But the final statement was not ready until more than three hours later; the delegates had taken longer to resolve certain differences than had been anticipated. The press and visitors were kept waiting in their places. The wait told heavily on their physical resources because of the poor ventilation of the conference hall. When finally the delegates were assembled the general secretary read a long list of organizations from which greetings had arrived; these included the Australian Council for the World Council of Churches and the Presbyterian Board of Foreign Missions. Then he read the final resolutions and asked if there were objections. Since none was heard he declared the document unanimously adopted.

In his closing address Indonesian Prime Minister Ali Sastroamidjojo, chairman of the conference, said that the joint communiqué was a product of democracy in its truest form, for it represented a common ground which had emerged from agreements and disagreements.

The chief delegations from many of the countries then took the floor to express their thanks to the Indonesian government, mostly couched in the typical terminology of appreciative Asian guests. Chou's remarks were commonplace enough save for his statement that the United States and China should sit down together to discuss the easing of Pacific tensions. In making this suggestion he was either naively sincere or diabolically clever, since he knew there was little chance that the U. S. would respond to the suggestion in the form in which it was made. He covered himself by stating that his willingness to enter into such discussions in no wise altered China's rights to liberate Taiwan.

U Nu of Burma called attention to the discovery that the delegates had made of the world which lies outside their own borders. Nehru reminded the conference that some of the shackles which needed removal were of their own devising. "In the final analysis," he said, "we must direct

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attention to our own failings. If we are weak of heart and spirit, all the revolutions in the world will do us no good." Carlos Romulo called on the delegates to use moral strength to help free peoples still in slavery. "Our obligation is to the whole human community which seeks peace and freedom," he said.

* * *

The silence of Africa was one of the anomalies of the conference. The knowledge that the West was listening perhaps intimidated the Africans present from speaking their minds freely. The Gold Coast delegates, with a thrilling story to tell of their development, said hardly a word, lest by admitting too much they jeopardize the commonwealth status promised them for the autumn of 1956. In contrast, the distance that some of the Asian lands have traveled since 1941 was shown by the forthrightness with which they expressed themselves.

Bandung may prove to be the moment in time when the communist bridgehead became permanently anchored in Asia and the Africa extension was laid. Should this be the judgment of history, it will be the consequence not only of Chou's cleverness but also of an American policy so violently anticommunist that it no longer can see history.

Communism confronts the same handicaps in its approach to Africa that brought its failure in China in 1927. Its ideological blinkers hinder it from dealing with Africa as it is, the Africa with a tribal organization, a social system in which religion, politics, economics and so on are a unit. Stalin's insistence in the 1920s that the industrial proletariat alone could constitute the proper basis of a revolution resulted in failure in China, which was finally salvaged only by Mao's understanding of the agrarian character of Chinese society. If the Communists seek to build in Africa on the basis of Chou's experiences and conclusions, they will fail there in the same way. But in failing they will discover what to do and how to do it. The free world can still salvage Africa, but only if it moves rapidly and if it first understands the hurt, the fears and the frustrations which have become a part of African consciousness. Nothing short of a revolution can save Africa. Revolution it will have. The question is, whose revolution shall it be?

WINBURN T. THOMAS.

Urge End to Asian Crisis

Three Protestant Leaders Call on Pres. Eisenhower to Ease Tensions

NEW YORK, MAY 5.—Three leaders of the National Council of Churches—Eugene Carson Blake, president, and Ernest A. Gross and Walter W. Van Kirk of the department of international affairs—joined recently in sending to Pres. Eisenhower a message urging him to take "all honorable steps" to end the Asian crisis peaceably, to call once again on the American people to "exercise patience and restraint," to caution against the risks of unilateral action, and to utilize "such facilities for negotiation as may be available through the United Nations or elsewhere." The writers rejected the view that negotiation is appeasement. A similar appeal—for "international spiritual armament parallel to military disarmament"—was made to Pres. Eisenhower and other world leaders by Pres. Norman Salit of the Synagogue Council of America, central agency representing Orthodox, Conservative and Reform Jewish bodies.

Famed Priest-Paleontologist Is Dead

Pierre Teilhard de Chardin, S.J., famed paleoanthropologist, died here April 11 at the age of 73. After receiving his Ph. D. in paleontology and geology at the Sorbonne, French-born Fr. Teilhard went to China in 1923. There he collaborated in research financed by the Rockefeller Foundation that led to the discovery of Peking man. A firm believer in evolution, the priest explained: "I must admit the evidence that man was born from the animal kingdom. But he was not an animal. The great, the tremendous, the significant fact about man is the coming of thought with and through him."

And So Forth

Justice Nathaniel Kaplan of the New York city domestic relations court, chairman of the city youth board, has proposed that New York's high schools inaugurate a four-year course to teach the responsibilities of marriage and parenthood. He says the emphasis "need not be on sex education, but on family life." A major purpose of the project would be prevention of delinquency.

Eugene Exman, manager and editor of the religious books department of Harper

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& Bros., has been named a vice-president of the firm.

The nation's oldest synagogue, Shearith Israel, concluded its tercentennial celebration with a fete honoring its rabbi, David de Sola Pool, on his 70th birthday.

United Church Men, laymen's department of the National Council of Churches, will enroll 1 million men in a program of daily Bible reading. A million telecasts of selected readings prepared by the American Bible Society will be distributed to television stations for sponsorship by men's groups in local councils of churches across the country.

George Meany, president of the American Federation of Labor, Robert E. Sherwood, playwright, and Leo Barck, formerly chief rabbi of Berlin, were given the Jewish Theological Seminary's 1955 World Brotherhood awards at a dinner May 1. Chancellor Louis Finkelstein of the seminary explains that the annual awards recognize "significant contributions to the cause of human rights and freedom."

Allen E. Claxton, pastor of Broadway Temple-Washington Heights Methodist Church here, on April 21 received the annual award of the Manhattan West Kiwanis club for outstanding service in the field of brotherhood and good will. Dr. Claxton has led in promotion of cooperation among Catholics, Protestants and Jews, and headed a movement to integrate into New York's religious, civic and social life newcomers from Cuba, Puerto Rico and the Dominican Republic. EVERETT C. PARKER.

Non-U.S. Support Grows for Interchurch Aid

Support for the 1954 program of the World Council's division of interchurch aid totaled $723,000. Churches outside the U.S. contributed 15 per cent of the total, as compared with 11½ per cent in 1953. Australian churches have already contributed $37,000 toward their 1955 goal of $44,000.

Metzler Reveals 'Share Our Surplus' Plans

John D. Metzler, European secretary for Church World Service's surplus commodity program, reports that present "share our surplus" efforts in Europe call for shipment of 17,478 tons of food valued at $11,488,257. Added to the value of the Christmas parcels sent under the program, this makes a total of $12,398,225. Administrative costs are expected to be well below 1 per cent. Metzler says the possibilities of expanding present relief programs in Greece, Yugoslavia and other countries are encouraging.

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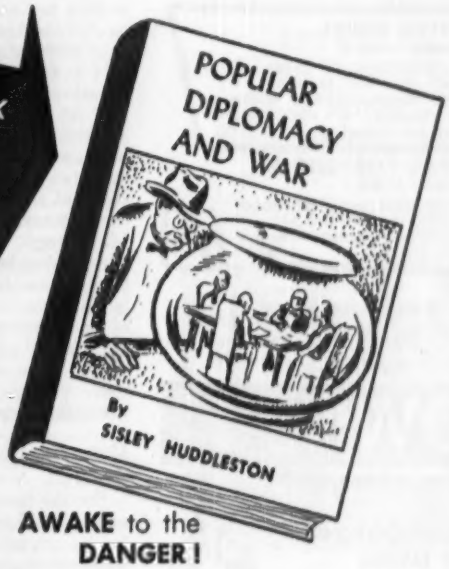

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DAVID LAWRENCE in an editorial
U. S. News and World Report **Feb. 11, 1955**

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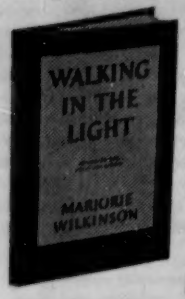

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Clergy, Parents Serve Juveniles

Seattle Program Initiated by Sheriff Enlists Churches in Effort to Reclaim Wayward Youths

SEATTLE, May 4.—When Tim McCullough, former sports referee, took office as King county (Seattle) sheriff in January, he set out to combat juvenile delinquency by forging a working relationship between parents of wayward youngsters and religious leaders. He asked Jewish, Catholic and Protestant leaders to help devise a plan to avoid booking juveniles and thus leaving a permanent blot on their records. A program was worked out whereby parents and clergymen are to be notified when a young person is arrested for a minor offense. If the family has no religious affiliation it is asked to make a choice; if it does not do so a clergyman designated by the local council of churches is called in. A meeting of the parties involved is then held in the juvenile division of the sheriff's department. Problems are discussed while they are "fresh"—even if this means calling a meeting in the middle of the night. The program has met its initial tests, with more than 150 cases already turned over to parents and clergymen. "Not a single one has been returned to us as incorrigible," says McCullough. "It is surprising how many parents decide they'd be better off and set better examples for their children by attending church." Already upwards of 100 of the young people involved have joined or rejoined churches, whose pastors are giving them the advice and supervision they otherwise would have received from law-enforcement officers.

Methodist Bishops Go West

For the first time the Methodist Council of Bishops came to the west coast this year for its annual meeting. Forty-four bishops attended the sessions, which opened April 19 in Seattle. Bishop Ivan Lee Holt of the St. Louis area, whose duties as president of the Methodist World Council take him to Europe every year, reported that Methodism survives in many areas under Soviet domination, though contact with the West is almost impossible. Methodist worship services are still held in Poland and Yugoslavia, but in Bulgaria several Methodist churchmen are still in prison on "spy" charges. Reporting on his recent official visit to Latin America, Bishop W. Earl Ledden of Syracuse said that it is not enough for the U.S. to offer capital and technical know-how to those nations. "If we really want to be good neighbors, we must share our priceless religious heritage as well," he said.

Report on Church Unity Moves

Queried on church unity, Bishop William C. Martin of Dallas said he does not envision a coming together of denominations into one church, but feels that the National Council of Churches has demonstrated that the churches can be unified in their basic mission. Bishop G. Bromley Oxnam of Washington, D. C., discussed the plan of union in India-Pakistan involving Anglicans, Baptists and some 540,000 Methodists affiliated with churches in Great Britain and Australia. "If all goes well, the plan should be consummated in 1960," he said. J. Ernest Wilkins, assistant secretary of labor and a prominent Methodist layman, told a dinner meeting that in the past two years America has made more rapid strides toward eliminating the "frustrating experience" of segregation than in any period since the Civil War. Wilkins emphasized the role of the church in this process and in other phases of national and international life. "We cannot win peace by slight tokens of condescending charity or by any other means that does not recognize fully the dignity of the human individual," he said. "Only love can conquer hatred." Bishop Clare Purcell of Birmingham was inaugurated the council's new president, top administrative position in the Methodist Church.

Christian Responsibility Is Needed in Anti-Crime Fight

Before America can reduce crime, every mature citizen must accept a "Christian social responsibility," Walter A. Gordon, widely known criminologist and chairman of the California adult authority (formerly the board of prison terms and paroles), told the 24th annual meeting of Seattle's Urban League at Norway Center March 29. "We in America boast, and rightly so, that we are a religious people," said Gordon. "That means that we accept the concept of 'love thy neighbor as thyself.' . . . That means we have a Christian responsibility." He praised the Urban League for taking essential steps toward making America the "ideal of democracy." The league presented an award to the Seattle school board for its policy of employing Negro teachers on the same basis as whites.

Reject Proposal for Religious Service Before Cup Races

A proposal by the Gold Cup committee that a nonsectarian religious service be broadcast before the start of the national Gold Cup races in Seattle Aug. 7 was rejected April 18 by the executive committee of the Seattle-King County council of churches. Pres. Cyrus E. Albertson of the council explained that the committee feels that the races' carnival atmosphere "robs the sanctity of the Sabbath day" and is not a "fitting atmosphere in which to carry out a program of Christian worship."

Complete First Unit of United Church Project

The first unit of the Central United Protestant Church at Richland, Wash. (a $149,000 building to house the junior and senior high school departments), was dedicated March 9. The unit is part of a master plan calling for a sanctuary seating 1,200, a chapel, a fellowship hall and 62 classrooms. The project, to cost $1,500,000, will according to present estimates take 12 years to complete. [For a story of this interdenominational venture, see The Christian Century for March 26, 1952.]

Churchwomen Present Mission Hospital Equipment

At a dinner following his ordination as an elder at First Presbyterian Church here,

Dr. Robert S. Sandilands was presented with a check for $4,200 to be applied to purchase of an x-ray machine and other supplies for the hospital he operates as a missionary in the Cameroons, west Africa. The money was raised by the First Presbyterian women's association, which has also collected 175 garments for the children in the orphanage superintended by Mrs. Sandilands.

And So Forth

In Bremerton, the newly organized Eat and Retreat club is meeting the fellowship needs of servicemen from the Puget Sound naval shipyard, working youth and students at Olympia College. Mrs. Lawrence Haddon of the college's education department, an active Methodist laywoman, is adviser to the club.

In a 10-year project, Washington state Disciples of Christ have acquired three well equipped campgrounds valued at more than $175,000. The camps are located in the west, central and eastern sections of the state.

The 19th annual conference of the Washington-Northern Idaho united Christian youth movement brought 566 delegates representing 11 denominations in 52 communities to the College of Puget Sound at Tacoma. Theme of the conference was "One Fellowship in Christ." Principal speakers were Prof. Georgia Harkness of the Pacific School of Religion and John E. Skoglund of First Baptist Church, Seattle. Harley D. Cook of Yakima was elected president of the movement for the coming year.

Training institutes for leaders in vacation church schools have just been concluded in 10 districts in Washington under the sponsorship of the children's department of the Washington-Northern Idaho council of churches.

Mrs. F. F. Powell, active laywoman in First Baptist Church and for 20 years a member of the Seattle city council, has resigned to devote her time to the Moral Re-Armament movement, in which she has long played a prominent part.

GERTRUDE L. APEL.

George VI Memorial Includes Youth Training Caravan

The King George VI Foundation has informed the Church of Scotland's youth committee that, as part of the scheme for a memorial to the late king, a grant of money will be made to it 1955-59 to set up and operate a mobile youth leadership training unit. The unit, consisting of a "land rover" and caravan with sleeping accommodations, will enable the committee's field organizers and teams of trained workers to reach the more remote areas of the country, particularly in the northern highlands.

Mrs. Bode Named Ohio Mother of Year

Mrs. D. A. Bode, wife of the minister of the New Knoxville, Ohio, Evangelical and Reformed Church, has been named Ohio "Mother of the Year" by the Golden Rule Foundation. The Bodes have six children, all college graduates. She is a poet and widely known speaker in Ohio. The New Knoxville church was selected in The Christian Century's 1950 nationwide poll as one of the twelve great churches in America.

CROP Sends Seed Corn To Greece

On behalf of contributors in 22 states, CROP (Christian Rural Overseas Program) has shipped to Greece 420,000 pounds of hybrid seed corn to aid in rehabilitation efforts of the World Council of Churches and the Orthodox Church of Greece. The seed is enough to plant 60,000 acres, and, if growing conditions are favorable, should yield almost 200 million pounds of corn.

The Church Roll

Awards made at the annual Washington Pilgrimage of American Churchmen in April went to Pres. Eisenhower (layman of the year), Rep. Frances P. Bolton of Ohio (laywoman of the year), and Ralph W. Sockman of New York city (clergyman of the year).

Henry Endress, United Lutheran layman who is his denomination's stewardship secretary, was named "Lutheran of the Year" by the National Federation of Lutheran Clubs. Dr. Endress was associate producer of the film *Martin Luther*.

Fred S. Buschmeyer, chairman of the Congregational Christian Churches' executive committee, has been appointed acting general secretary of the denomination's General Council. He succeeds Douglas Horton, who leaves July 1 to become dean of Harvard University's divinity school.

Recent deaths in the field of religion: Frank Hanlin, Presbyterian clergyman, editor of the *New South Wales Presbyterian*, Sydney, Australia, and The Christian Century's Australian correspondent, after a sudden heart attack, early in April. . . . F. Scott McBride, United Presbyterian clergyman long a leader in temperance and prohibition movements, head of the Anti-Saloon League of America 1924-36, in St. Petersburg, Fla., on April 23, at the age of 82. . . . Clinton N. Howard, famous as a crusader against liquor and vice in western New York for 40 years, then, since 1937, superintendent of the International Reform Federation, Washington, D. C., and editor of *Progress* magazine, on April 25, at the age of 86. A colorful, dynamic figure, Mr. Howard was long active as a lyceum and chautauqua lecturer and as a leader in the national prohibition movement. . . . S. E. Engstrom, executive director of the Augustana Lutheran Board of American Missions, suddenly, during the 85th annual convention of his church's New York conference in Washington, D. C., on April 28, at the age of 48. Dr. Engstrom had been active in many phases of the work of his denomination and of the National Lutheran Council, the National Council of Churches and the Lutheran World Federation, and in the World Council of Churches. . . . Benjamin S. Winchester, Congregational minister widely known as an author and expert on religious education subjects, late in April, at the age of 87. Dr. Winchester was on the executive staff of the Federal Council of Churches 1917-20, 1925-31. . . . J. Lovell Murray, leader in the field of missionary education, founder and director of the Canadian School of Missions in Toronto 1921-47, on April 30, at the age of 79.

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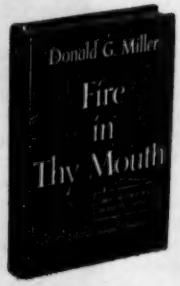

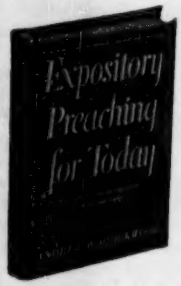

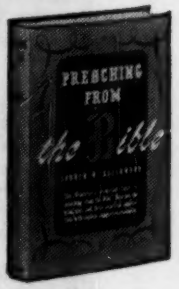

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